

The Indian Advance

Devoted to the Welfare and Education of the Indian.

Vol. 3. CARSON INDIAN SCHOOL, CARSON CITY, NEVADA, APRIL 1, 1902. No. 8.

A CENTURY FROM NOW.

If you and I should wake from sleep
A century from now,
Back to the grave we'd want to creep
A century from now.
We'd witness such a startling change,
Find everything so wondrous strange,
We'd hurry back across the range
A century from now.

The people all will fly on wings
A century from now,
(Not heavenly, but patent things.)
A century from now.
They'll soar aloft, devoid of fear,
On pinions of a chainless gear,
And change their "fliers" every year
A century from now.

There'll be no restaurants at all
A century from now;
The home will have no dining-hall
A century from now;
The chemists all our wants will fill
With food in tablets, and to still
Our thirst we'll simply take a pill,
A century from now.

—Pearson's Weekly.

INDIAN CHARACTERISTICS.

Some of the employees were asked to name five commendable and five adverse characteristics of the Indian. The following answers were given:

FIRST EMPLOYEE.

Commendable:

1. That they are keen observers which makes them good imitators.
2. That they have much patience and great power of endurance.
3. That they have good memories and will learn what they take an interest in.
4. That they are strongly influenced by nature.
5. That they are strongly susceptible to right or wrong influence.

Adverse:

1. That he is no inventor and constructor.
2. That he has not quick perception.
3. That he has no thought of the future in providing for himself.
4. That he is a dependent rather than an independent creature.
5. That he has no self-reliance.

SECOND EMPLOYEE.

Adverse:

1. The Indians are slow and inert and so waste much time.
2. They lack ambition and easily give up; do not persevere.
3. They are unappreciative and will accept any favor, help or gift as a matter of course and are not grateful; do not feel under any obligation for it.
4. They are dependent and expect to follow instead of lead.
5. They cannot be depended upon and often disappoint you.

Commendable:

1. On the other hand they are kind and will gladly do you a favor.
2. I admire their careful painstaking handiwork.
3. They are affectionate and loyal to their kindred and tribe.
4. They are obedient and easily yield to rightful authority.
5. They are generous to one another and share all they have with their relatives and friends.

THIRD EMPLOYEE.

Commendable:

1. They have a natural talent for music and drawing.
2. As a rule, they are easily appealed to by reason.
3. They are very loyal to their own people.
4. To those who fully gain their confidence they are very true and faithful.
5. Have a generous nature.

Adverse:

1. They lack ambition.
2. They do not appreciate the value of things.
3. Are given to drinking and gambling.
4. As a rule are very cruel.
5. Have no desire for advancement.

FOURTH EMPLOYEE.

Commendable:

1. Ability to adapt themselves quickly to new ways.
2. Usually obedient to those in authority over them.
3. Honest.
4. Friendly though not willing to do much for a friend.

Adverse:

1. Failure to appreciate advantages.
2. Failure to think for themselves.

FIFTH EMPLOYEE.

Commendable:

1. They are original in action.
2. They have great power of endurance.
3. They are conscientious to the limit of their enlightenment.
4. Notwithstanding their corrupt morals, they do have pure thoughts.
5. They give respect to the ones in authority.

Adverse:

1. They are non-progressive without an object in view.
2. They are slow to apply an advantage to themselves.
3. They are easily discouraged.
4. They lack self-reliance.
5. They are much given to gambling and drinking. They are superstitious.

SIXTH EMPLOYEE.

Commendable:

1. They have the happy faculty of controlling their tongues.
2. They are admirable readers of human nature.
3. They have wonderful endurance.
4. They excel in music, drawing and penmanship.
5. They take life philosophically and do not mourn long over what cannot be helped.

Adverse:

1. They have no gratitude, especially toward the white race.
2. They have no self-reliance; few are leaders.
3. They have no conception of the value of time, money or property.
4. They cannot endure ridicule.
5. They yield easily to evil influence.

The training that will be advantageous to any individual is such as can be applied in his own home. What advantage will the Indian boy gain from the knowledge of the proper methods to plant, cultivate and harvest corn, if the greater part of his life is to be spent in a mining district?

From the lowest depth there is a path to the loftiest.—CARLYLE

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"No one could tell me where my soul
might be
I searched for God, but God eluded
me,
I sought my brother out and found all
three." —Crosby.

If you eat the gills of fish it will cause
the face to chafe.

It is said that whoever eats the tripe of
the deer will become a famous traveler.

The poison from the rattlesnake mixed
with the juice of the boiled wild
parsnip was used to poison the arrows
of the Washoes, long ago.

It is a well known saying among the
Paiutes that if a whip-poor-will lights on
the house some one within will be
bitten by a snake.

When any member of a Washoe
family dies all the rest cut their hair
short. If they don't they believe that the
spirit of the dead will come back and
give them bad dreams.

The Washoes consider the moon a
sort of deity. They believe it is able to
render them relief in sickness. When
one is sick or has a pain in any part of
the body they get a stone or stick and
rub it over the part of the body affected,
then throw the stick or stone toward the
moon to relieve the pain.

"That the Indian children are un-
appreciative" will bear scrutiny. It
may be true, that pupils do not always
express their appreciation of what is
done for them in government schools.
But down deep in their hearts there is
often a thankfulness unproclaimed. A
teacher, at this school, who has done
much for her pupils, and one in
particular, received a handsome present
from the one who had shown her the
least appreciation for her numerous
efforts in the behalf of her pupils.

CONDITIONS EXISTING IN 1790.

"Taking the country through, the con-
dition of the people was by no means so
happy as ours. They had government
of the people, but it was not by the
people nor for the people. Everywhere
the right to vote and to hold office was
greatly restricted. The voter must have
an estate worth a certain sum, or a
specified number of acres, or an annual
income of so many dollars. But the
right to vote did not carry with it the
right to hold office. More property was
required for office holding than for voting,
and there were besides certain religious
restrictions. In New Hampshire, New
Jersey, North Carolina, South Carolina,
and Georgia, the governor, the members
of the legislature, and the chief officers
of state must be Protestants. In Mass-
achusetts and Maryland they must be
Christians. All these restrictions were
long since swept away.

"The humane spirit of our times was
largely wanting. The debtor was cast
into prison. The pauper might be sold
to the highest bidder. The criminal was
dragged out into open day and flogged or
branded. From ten to nineteen crimes
were punishable with death. No such
thing as a lunatic asylum, or a deaf and
dumb asylum, or a penitentiary existed.
The prisons were dreadful places. Men
came out of them worse than they went
in."—Sel.

Shall the Indian boy be taught farm-
ing exclusively, is a question that should
be well considered before positively de-
ciding in the affirmative. Would it be
the proper thing to take a Moqui boy
from his home to Carlisle or Haskell or
to any other locality where climatic con-
ditions differs so widely from those at
his own home, and spend years and
hundreds of dollars to teach him an oc-
cupation that cannot be applied when he
returns to his home. It certainly is zeal
with good intentions, not supported
with intelligent conclusions.

The Moqui husbandman, in one of the
most barren and arid sections of Amer-
ica, is a better farmer to day for the
region in which he lives than can be
found any where. There is not a single
Agricultural, or Experimental college in
America that can turn out an instructor
that can teach a Moqui farmer how to
farm on the Moqui reservation, and
should a graduate of such a school be
sent there, if he had good judgment
would be benefitted by consulting the
first "Mahala" he met on the methods
pursued in raising corn and melons.

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THE BUILDING OF A LIFE.

Life is a building. It rises slowly day
by day through the years. Every new
lesson we learn lays a block on the edi-
fice which is rising silently within us.
Every influence that impresses us, every
book we read, every conversation we
have, every act of our commonest days,
adds something to the invisible building.
—J. R. Miller

The word "mile" is derived from the
Latin "mille," a thousand. A thousand
paces of a marching soldier made the old
Roman mile.

"A wise man is moved from his course
neither by force nor entreaty," but the
same often applies to a mule.

THE FLOWERS.

Once in a golden hour
I cast to earth a seed.
Up there came a flower,
The people said a weed.

To and fro they went
Thro' my garden bower,
And muttering discontent
Cursed me and my flower.

Then it grew so tall
It wore a crown of light,
But thieves from o'er the wall,
Stole the seed by night.

Sow'd it far and wide
By every town and tower,
Till all the people cried,
Splendid is the flower.

Read my little fable:
He that runs may read.
Most can raise the flowers now,
For all have got the seed.

And some are pretty enough,
And some are poor indeed;
And now again the people
Call it but a weed.

—TENNYSON.

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INDIAN FARMING.

Much time and much money has been expended in educating the various tribes of Indians in the United States. When we speak of educating them, we mean training them along such lines that will be most beneficial to them in the vicinity in which they intend making their homes. Nearly all of the tribes have had reservations set apart for them, with a view to their protection and the development of such lands.

The reserves include lands of nearly every character; the low bottom lands along the Mississippi and Missouri valleys; the swamp and marsh lands of the South; the great pine forests of the North; and the arid and mountainous regions of the far west.

Having in mind the variety of soil, climate and environment, one can readily observe the difficulty in formulating a system of education, which will be of equal value to all Indians concerned; which will produce the greatest good at the least expense to the Government.

The education of the Indian in the Mississippi Valley, where all the modern conveniences are employed in tilling the soil, and realizing the products therefrom, would afford him small remuneration were he to return to his allotment in the timbers of Minnesota; the deserts of New Mexico, Arizona, Nevada, and other like states. In the first instance, he would be confronted by the lumber industry and naturally would follow the principal pursuit; in the second, he would soon realize that the years spent in school, where he was taught farming, is of no value to him; that the climate and soil does not permit the application of new tools with which he was taught to earn his daily bread, the soil being poor and the rain fall scarce, how keen must be his disappointment—especially if he has a wife and family who depend on him for support. Let us even suppose there is sufficient water for his purpose, the possibility would be that he could not use it for irrigating, owing to a lack of knowledge.

His reservation may embrace a range of mountains rich in mineral deposits, but such would be of little or no value to him, unless his education be directed along those lines. Wherein, then, is the value of an agricultural education when he is confronted with such conditions?

The conditions, the customs, the habits of a people in a certain community continue without sudden changes, and the effect of the establishment and maintenance of an Agricultural School at Chillico, Oklahoma, for the education of the young Indians to properly farm his allotment is feasible. A School of Mines located in the West for educating Indians to mine would be of incal-

culable value in developing their respective reservations. Not only this, but it would also give an impetus to the industries properly belonging to the section.

THE TEACHER A CREATOR.

The teacher is to have a conception of his science and his art, not as a means of knowledge, but as a means of creating power and character. Knowledge is the means and method. The teacher, however, uses knowledge so constantly that he is in peril of believing that it is an end in itself. But knowledge is only a method or means for securing power in the student, and also for securing what we call character. Knowledge is to be secured with accuracy, comprehensiveness, sense of proportion, thoroughness; and thus secured knowledge represents the method for securing the power to think. The supreme intellectual power in education, as in life, is the power to think.

Knowledge will vanish away, but the power to think is an intellectual power which corresponds with the emotional and volitional power of love. But in addition to aiming at the power to think, the teacher is ever and always to seek to train the character of the student. Character is what the student is. It includes intellect, plus heart plus conscience, plus will. It is the whole nature. The intellect is to be trained as the power to think. The character is to be trained as the condition for large being. Men are very eager for doing things. Doing is to promote being. Being is the most practical thing in the world. For, as the *Patio Studiorum* of the Jesuits asserts, "abundant practical fruit is to be gathered from this manifold labor of the schools," and "the knowledge and the love of the Creator" is mentioned as being that practical fruit.—Sel.

A DIFFERENCE IN EDUCATION.

The manner in which Americans have taken the lead in meeting a world competition causes a prominent Englishman to make these educational comparisons between the two countries: "Look at the question of education in England. Nobody believes in education, or only a comparative few. It is quite rare to find anybody enthusiastic about it, but in America everybody is keen to giving the best education to all the people in the country. The poor as well as the rich. There is much more hope for the working class in the States than in England, because every workingman there thinks he has the chance of rising to the top. He may not really have it, but he believes he has."—Sel.

The Indian boys are capable of becoming excellent mechanics and workmen is an indisputable fact. For illustration, in the harness shop of Hampton the pupils have completed an order for upward of \$2,000 worth of fine harness for John Wainmaker, of New York and Philadelphia, and have shipped \$500 worth to Washington. Fifty trucks have been furnished a Richmond house, and fifty more to the Seaboard Air Line Railway Company. Carlisle has for years supplied the Indian service a most superior farm wagon, while Haskell vies with the products of this school in excellence of workmanship. The school at Salem has turned out finished harness which competes successfully at the same price with regular custom work. The products of the shops at Phoenix, Haskell, Chillico, and other schools display a character of workmanship and artistic skill which disposes of the theory that the Indian is not a mechanic and not a finished workman. He can, and will, after a proper course of instruction, and with equal opportunities, hold his own with the average workman in the useful trades. This is the objective point of his industrial training in the schools established for his benefit.—Selected.

"If there be any such thing as luck, it consists in being on hand at the right time, and the young man who attends strictly to business is always on hand. That boy is sure to be pushed ahead when a vacancy occurs. Success in life is purchased only at the price of personal sacrifice."

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Carson.

INDIAN AS HOUSE SERVANTS.

Carson, the capital of Nevada, is probably the only city in the country where the "bired girl" is a squaw. The Eastern tourist is apt to think that the Western Indian is a myth. At Denver he will see him only at the annual festival. In New Mexico and Arizona he will find him truly, but he is the Pueblo Indian living in his own ancient village. The Indian of the plains, the hero of frontier romance, is secluded on the reservation.

But at Carson he is an all-pervading element of the landscape. In the mountains roundabout Carson live the remnants of three tribes, the Paiutes, the Washoes and the Shoshones. They are not upon any reservation, nor do they receive government support. They are absolutely free, left in possession of these sterile uplands which the white man does not want. Each day companies of them come down into Carson and, swathed in bright blankets, sit playing Paiute poker upon every vacant lot. You will often see the squaws sewing there, also, making garments of Turkey red and other gorgeous cottons. The papposes play about, the brilliant sun throws out the flaming scarlet of the blanket and the rich coppery hues of their skin. It is all wildly picturesque.

Now, it is this picturesque personage, male and female, who helps to solve the servant girl problem in Carson. Other help is scarce and high, and in spite of the fact that neither buck nor squaw can ever be pinned to regular labor, their occasional services are welcome. To the Carson housewife every buck is "Jim" and every squaw is "Sally." Sally opens the kitchen door without the formality of a knock and says: "Mahaylie (woman), you want work done?" Or, simply, "Me heap hogadi," which signifies that she is very hungry and desires to work for a meal.

If you are an Eastern woman this is apt to frighten you into fits the first time, and it is likewise terrifying to look up and find a buck's swarthy face plastered against the outside of your window pane. It takes a little while for you to thoroughly learn that there is nothing to be feared. But after a bit you welcome Sally gladly, and set her to scrubbing the floor or washing dishes or clothes. Very rarely there is a Sally who will come regularly for a weekly wash day. But generally they will work only when they are driven by hunger. Sometimes Sally comes shivering to the door in winter with a baby under her blanket. She is "heap cold" and wants to toast herself and the queer silent little morsel of humanity on her back at the kitchen fire. They are often ragged and insufficiently protected from the cold. Sometimes Sally will bring an

armful of baskets to sell at your door, and then the Eastern woman welcomes her with joy; for she knows she can pick up for a few cents baskets for which she must pay dollars in the shops of Carson. The housewife likes to get a Paiute Sally to work for her if she can, for she is cleaner and more industrious and adaptable than her sister of the Shoshones and Washoes. When Jim is "heap hogadi" he will eat wood mow the lawn and do other odd jobs.

The Indians never stay in Carson over night, and no Eastern woman fails to look from her window at sunset and watch them slowly making their way along the trail in Indian file. In and out winds the long line, across the face of the darkening mountain trail, the last sunbeams lighting up their barbaric trappings, each Jim invariably with his own Sally; the squaw always carrying the pappoose, but the buck sometimes shouldering the stumbling toddlers; up, up, to the brush tepee at timber line, where each tribe in its own place, separate from the other two, cooks its scanty food over its little campfire and goes to sleep among the moaning pines. —Wash. Evening Star.—(BAH, BAH!!)

The following item is found in the House Bill, Indian appropriation which passed the House February 21, 1902.

"For support and education of two hundred and fifty Indian pupils at the Indian school at Carson City, Nevada, forty-one thousand seven hundred dollars; ***** for general repairs and improvements, two thousand dollars; for hospital, three thousand dollars; for employees' building, four thousand dollars; in all, fifty-two thousand three hundred dollars."

In Norway a girl must have a certificate that she can cook before she can be married. The laws of Norway are all right in that respect, but they are silent when it comes to the bridegroom presenting a certificate that he can keep up a house and provide the wherewithal for the wife to cook. It is a poor rule that doesn't work both ways.—BRANDON (OR.) RECORD.

Employer—Mr. Slack, would you like to have an increase in salary?

Employee—Would I? I should say I would!

Employer—Well, let me tell you, then, that unless you get down here earlier and work a great deal harder you'll never get it in this world.—Chicago News.

On among the first Indian schools organized under the present system was the Pawnee school, Oklahoma, in 1865.

THE "BROWNIE"



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Agent, Carson, Nevada.

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Opposite Post Office : : : : Carson

Examination last week.

John Cromwell is now mail boy.

Minnie Pohl is the matrons assistant.

John Baker is the butcher boy this month.

Miss West has 77 pupils in the Kindergarten.

The addition for the shops is now under way.

The laundry has been moved to the new site and is being fitted up.

Mr. Vandal filled the place of Principal teacher the week Miss Van Voris was in Elko.

Peter Johnson has been sick the past week with an attack of pneumonia.

Little Louie Brown, who has been quite sick with the pneumonia is able to be up and around again.

Mrs. Frank Norton and little son Lester arrived at the school from southern Illinois last week.

A large number of the pupils have been confined in the hospital with colds and pneumonia, but all are now out of danger.

Three of the carpenter boys, Daniel Webster, Edward Hicks, and Samuel Galbraith are at Walker River at work on the new dam.

Mr. Norton, the new disciplinarian is learning the details of his work rapidly and will soon hold the reins of discipline in his own hands.

Mrs. Sidney S. Botkins has been transferred to this school as matron, she came from Fort Mohave, Arizona. Mrs. Botkins is an old employee in the service and comes well recommended.

Miss Dickenson, assistant matron resigned about the 15th. ultimo and has gone to her home at Los Angeles. She leaves many friends at the school. She left on account of her mother's illness.

Miss Margaret Eyres and Mr. F. W. Pearson, former employees of this school, were married the 26th. inst. at the home of the bride's mother in Le Mars, Iowa. They will make their home in Antioch, California.

"Where will Uncle Sam get laborers for his isthmian canal?" asks an excitable exchange. What is the matter with the Digger Indians? —THE CHICAGO TRIBUNE.

There have been manufactured in the tailor shop during the past quarter, 38 coats, 138 pairs of pants, 16 vests and 12 pairs of overalls. In the shoe shop 18 pairs of girls and 84 pairs of boys shoes besides repairing 206 shoes.

NOTES FROM KINDERGARTEN.

The Kindergarten numbers 41 little ones, ranging from 4 to 7 years of age.

The little folks are busy watching for the first signs of Spring and every day came in with news of something they have seen.

Miss Hayward, a former teacher and a Kindergarten of Washington, D. C. cherishes a warm feeling for the Indian children of this school. She remembers them often, and the little ones were delighted to receive a box of candy Easter eggs from her, last week.

The children visited the blacksmith shop a few days ago and watched the process of making a horse shoe and putting it on the horse, with a great deal of interest.

These little Paintes and Washoes are very observing and will no doubt, become good workers and be able to make a living for themselves with the trades.

The work accomplished in the carpenter shop since January first by the carpenter and his detail is as follows:

Two tables; a large number of seats for chapel and play rooms; a large glass-front tool case; complete, all the wood work for seven farm wagons; repaired three wagons for Paiute Indians, one almost entirely new; two sleds for swill, re-floored mess dining-room, besides numerous small jobs such as repairing chairs, setting broken window glass, making picture frames, curtain hangers, etc.

The detail under Mr. Sampson are pleased with their progress and we think he is a fine man to work under.

—Henry Philpot.

The carpenter trade seems to be the trade that brings one to wealth. If a boy in the beginning learns to love his trade and tries to master every thing he can in this department, he will learn it.

The whites are the ones that have mastered it, and why is it that an Indian boy can not master it too? He has a better chance than a white boy has, if he only knew what his trade might do for him, if he learns it well. But the fault with the Indian boys seem to be that he is working in the shop because the Superintendent says so. And that is where the whites are just the opposite. The white boy works because he wants too, the Indian boy because he has too.

—Jack Mahone.

The Walker river Indians sold this year two hundred and sixty-five tons of hay, which netted them \$2,367 cash. They are all enthusiastic over farming and will endeavor to increase the quantity of land cultivated.

The farmer is rushing the farm work, oats are being sowed.

Charley Howell left for his home at Lida, Nevada on the 16th. ultimo. Charley has not been strong since he came here and after his recovery from a siege of pneumonia it was thought best to send him home.

The Standard Literary Society elected the following officers at their last meeting: Daniel Escovar, President; Harrison Diaz, Vice President; Lena Jack, Secretary; Richard Jack, Editor; Miss Van Voris, Critic; Edward Mara, Sergeant-at-arms.

On the 9th of last month, a party was given to 21 couples, composed of the younger element of the school. It was termed, "A Peanut Frolic," which proved to be one of the jolliest affairs of the season. Plain, ordinary peanuts kept the young folks busy the whole evening. Pretty little prizes were offered in each game to the winners. After a dainty reflection of ice cream, cake and apples, the evening's fun ended in a cake-walk.

The above party was given by Miss West and was a success.

In the third examination of the year, Hector Tom made the highest average in the Eighth grade. His average was 95 per cent.

In the Seventh grade, Pansy Henry made the highest average of 91.

In the Sixth grade, Jesse Hicks was highest with an average of 91.

Those who made a grade of 100 per cent in any branch were:

Harrison Diaz in Grammar and History.

Emma McGeary, Jack Mahone, and Hector Tom in Physiology.

Pansy Henry in Grammar and Jesse Hicks in History.

We regret to announce the death of Hannah Brown, who took sick last Thursday and died Sunday night about mid-night. She had a violent attack of pneumonia. She was a Paiute girl, her folks live at Walker River.

Zara Winnemucca, a Shoshone girl, who entered this school last fall took a bad cold about the first of February, toward March first it developed into tuberculosis. She declined very rapidly and it was thought best to send her home but the trip proved too much for her strength. She was not able to get through and died at Elko. Miss Van Voris accompanied her and was with her at the end. Her remains were forwarded on to her home at Owyhee. The entire school and employees were grieved at her sickness and death. She was a pleasant amiable girl and her early death was regretted by all.

INDIAN FOLK-LORE.

The pupils were asked some time ago to write short legends of their respective tribes. The following page is made up from the little stories written, and are the current folk-lore among the Washoes and Paiutes of this section.

Some Indians say the lizzard and the coyote made the earth.

Indian doctors sing and pray four nights with the sick if they do not get well before.

When an Indian boy is good and minds his parents he is rewarded by having a hole put in his ear.

The only time a Washoe prays, is when some one is sick; only Indian doctors pray at it then only for the sick.

My mother, a Washoe, told me not to point my finger at the rainbow for if I did my finger will grow crooked.

The Indian believes if a person wears any dead persons clothes, he will get the same sickness and die.

When a Washoe is very sick and a coyote howls near by, it is a sign that the sick Indian will die.

My mother told me when I was small, if I did not stop crying, the owl would take my eyes out. I used to be afraid when they tell me that.

The Washoes believe that when a child loses one of its teeth, if the one pulled out is thrown on the hill of a mole, an excellent and even a pearl tooth will grow in the place of the one lost.

One peculiar thing about the Washoe is, that during a rainy day, he believes that if the skin of a ground hog is lying on the ground outside of the camp, the gods will smell it and destroy the house near the skin.

The Washoes tell their children they must not talk about the stars, if they do while they are asleep, the stars will come down and carry them to their home and the children will not be able to return.

My Washoe father and mother told me, that we were not created by God, but that we were once flies and kept in an Indian jug by a certain man. He opened the jug and the people went to different countries where they live now. Some of the Washoes believe that is the way people were created.

They believe that when their children are disobedient and bad, it is because they have bad blood in their heads. And instead of whipping them they punch a little hole in the skin of the forehead and suck the blood out which will make them good.

It is an old story that if a child is nursing when it thunders the lightning will kill it, also that any person who may start to run when it thunders will get killed.

Long time ago the Washoes believed that the sun was a man that could talk and walk like other people.

They believe that when you tickle a baby on the foot, it will not grow.

They also believe that when you kill a quail and cut its toes off and scratch yourself on the leg or arm with it, you will be a fast runner.

They also believe to cut the foot of a duck off and scratch yourself on the arm with it, it is a sign that you will be a good swimmer.

They believe that to trim the toe nails with a knife will prevent one from running well.

If a little baby is fed the heart of any animal it will make it brave when it grows up.

To stumble and fall while hunting is a sure sign that no game will be killed.

When people eat fish bladders it will make them swim well.

The Washoes believe that dogs once talked like people, but if they should do so again we would die.

It is thought that if children eat the pine nuts that burst open when they are being roasted, they will have curly hair.

It is a common saying among the Washoes, that whoever gives a present and takes it back again will have his house burned.

The Indian believe that when you tell an Indian story at night before you go to bed, you will have nice dreams and will be comfortable.

If a snake has bitten you once and you have suffered from the bite but do not die, you will die, should you only see the snake again.

A Washoe will not let his child eat fish fins until after he is 20 years old. He thinks if he does, he may stumble and fall down, like a fish floundering with his fins cut off.

One says "I do not know about Washoe God, but most Washoes believe what white people tell them about Christ. They call him "People Maker. The Washoes believe this, if a frog winks at you, it is a sign that you will have lots of warts, and they believe if you turn a horn toad over or turn back a dogs ears it will rain.

To eat the eyes of the rabbit will prevent sore eyes.

It is an old story that at the creation of man the coyote and lizzard quarreled about which animal should furnish the form for the human hand. The coyote wanted man to have a hand similar to his paw, the lizzard thought that his foot with its five fingers was better suited, so after a long contest the lizzard won and to it the human family is indebted for five fingers.

The Paiutes have their own doctors, they have same kinds of plants for their medicines, it makes them well some times, and sometimes it don't.

Once I heard the Indian story, that it is not right to point your finger at the moon, if you do your fingers will all come off unless you put your finger into the fire.

One Paiute girl say, "The Indian are not civilized as we think they are; most of them are old, and some of them are old drunkards and smokers."

I am a Paiute boy, I believe in God, not in Paiute God; some of them believe in God and say they have God down at Walker River, Nevada. There is no God there, I did not see Paiute God at Schurz, when the band went there one time.

The Paiute believe that the first man and woman that died are their god and that they are sitting at the door of heaven; the woman on the right side of the man. When one dies and goes there now they question him about what sickness he died of and where.

The Indians where I came from believe in ghosts. They say that if they see ghost they will surely die. And they are afraid they might see ghost at night. They don't want to go out at nights alone. But some of them are not afraid. And they say that if we all die we will meet again in some place. And we will all live on this earth again. And when any of them die they burn up everything that belongs to them. And the one that takes care of the sick person burns up the dead persons clothing.

The Shoshone don't believe in God they say its only a story. And they don't believe in white doctor, they say white doctor don't do any good to any-body but they get more money for nothing.

The Shoshones believe, if a person eats a rabbit's heart he can run fast. They also think that to kill a frog will cause it to rain.

A shoshone boy says "My father used to tell me whenever I cut my hair to put it on a brush and jump over it, so the hair will grow out good again."